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PACIFIC LUTHERAN THEOLOGICAL SEMINARY THE LIBRARY

In this issue . . .

- *The Way of the Cross*
- *The District President*
- *Colleen Goes to Sunday School "at Home"*

THE WAY OF THE CRO

The Way

Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, rose from supper, laid aside his garments, and girded himself with a towel. Then he poured water into a basin, and began to wash the disciples' feet, and to wipe them with the towel with which he was girded. He came to Simon Peter; and Peter said to him, "Lord, do you wash my feet?" Jesus answered him, "What I am doing you do not know now, but afterward you will understand." Peter said to him, "You shall never wash my feet." Jesus answered him, "If I do not wash you, you have no part in me." Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" Jesus said to him, "He who has bathed does not need to wash, except for his feet, but he is clean all over; and you are clean, but not all of you." For he knew who was to betray him; that was why he said, "You are not all clean."

When he had washed their feet, and taken his garments, and resumed his place, he said to them, "Do you know what I have done to you? You call me Teacher and Lord; and you are right, for so I am. If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you should do as I have done to you. Truly, truly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him. If you know these things, blessed are you if you do them. John 13:3-17.

In the Eastern Cross illustrated above, the upper bar represents the inscription placed on the cross of Christ. The slanting bar symbolizes mercy shown to the thief crucified on the right of Christ.

As a part of the devotional period, with wh
begin each day, I have been re-reading
Bunyan's great devotional classic *Pilgrim's Pro*
To read such a book is both an adventure
lesson, for as the reader, with Christian, wends hi
on the arduous road to the Eternal City, he enco
so many of his own spiritual failings and mishap
he learns and grows along with the hero of th

As we travel "The Way of the Cross" in these
ly Lenten meditations, it is my prayer that a
experience may be ours. That as we view Jesus
"The Way of the Cross," we might find ou
growing in spiritual depth and perspective. Th
love and our loyalty to the Christ who suffere
died for us might be stronger and more clearly
at the finish than when we began. And that,
some of Christian's friends, we will not be ov
by Sloth or Despair, but will find our way
Eternal City where dwells our Lord.

Today we travel "The Way of Humility,"
way of the cross was the Way of Humility fo
His whole life was characterized by humblen
who with the Father, had framed the univers
had been present when the morning stars sang t
for joy, who shared in all the heavenly glory
godhead, humbled Himself and became man. H
was above pain and sorrow, who was beyond
temptation, emptied Himself of His glory and
and subjected Himself to them by assuming ou

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nility

Lenten Series by Robert B. Gronlund

a comedown!" we would say. And it was! But
ove for the world Jesus trod the way of humility.
dly gave of Himself and never counted the cost
uired the price. His whole life epitomized the
heart. The grace of humility was His.
now this Son of God who had become the Son
so that the sons of men might become the sons
, after a brief paean of praise on Palm Sunday,
imself with a towel and further humbles him-
washing the feet of His disciples. Some see
ceremony to be followed through the ages, even
ment with a spiritual gift with the term Maundy
ay suggesting the same, making the washing
But it is neither a ceremony nor a Sacrament,
thing more but also nothing less than another
and heart-rending example of true humility
part of Jesus. And it was performed as an ex-
-as a lesson.
ne disciples had been anything but humble. They
n wrangling among themselves as to who would
greatest in the Kingdom of Heaven. Arguing
mently, that when they entered, for what was to
Last Supper, they failed to observe the customary
foot-washing, made necessary by walking in
, hot dust in open sandals. And Jesus, noticing
ne of His disciples would humble Himself to
the task, does it Himself. There is a stunned
but no one interferes, no one contritely speaks
st. True, brash Peter has insight enough to see
ongruity of His master performing a servant's
t not enough to offer to take His place.
eet washed, the object lesson finished, Jesus now
e twelve,
"Do you know what I have done to you? You
ll me Teacher and Lord; and you are right, for
I am. If I then, your Lord and Teacher, have
ashed your feet, you also ought to wash one
nother's feet. For I have given you an example,
at you also should do as I have done to you.
ruly, truly, I say to you, a servant is not greater
an his master; nor is he who is sent greater
an he who sent him."

And thus by his own example, Jesus effectively teaches the lesson of humility to His disciples. It was a lesson that they had to learn, for The Way of the Cross is The Way of Humility. And if we would travel that straight and narrow way, so that having been redeemed we might crucify the lusts of the flesh and serve our God in righteousness and holiness, we also must learn humility.

It is not natural for us, is it, to be humble? Humility is an uncomfortable word that makes us cringe. Oh, some parade it! But we see through their talk and detect that their sin is the greater, for in being proud of their humility they have lost that precious gift and are unaware of its departure. Most of the rest of us never know it, not really. We fluctuate between discouragement and pride. If things go badly, rather than becoming humble at the clear, cold sight of our own weakness, we become discouraged and despondent. And if things should go well, rather than accepting success with humility, we grow proud and boastful.

Yet as disciples of our Lord, we dare not spurn His example. If He, who was the Son of God, chose the form of a humble servant, how much more should we, who are nothing but unworthy servants, also practice humility. And the key to our success with a true humility will be that we keep before us the example of Jesus.

As we steep ourselves in the knowledge of His life of humility, we will find ourselves shame-facedly drawing back from arrogant and proud paths, and instead will seek that true humility which seeks no glory save that of God, that asks no reward save that of being of service to others.

No one goes the Way of the Cross who has not learned the lesson of humility. Only the humble can travel that way. Pride never seeks its path. Only the humble who recognize their own weakness and sinfulness look to the Cross for redemption and peace. The proud haughtily and hastily pass it by.

"God gives grace to the humble," James writes. It is true, they are the only ones who receive it. The publican, Jesus said, who beat his breast and cried in prayer, "Lord, be merciful to me a sinner!" went down justified, not the proud Pharisee, who thanked God that he was not as other men. Young Saul who humbly hid himself in the crowd when chosen King of Israel pleased God, not King Saul who in his pride disobeyed.

So as we travel the Way of the Cross this Lenten season, let us go the Way of Humility, and recognizing our sinfulness and lamenting our unworthiness, look to God for salvation and seek not to be served but to serve. And as our motto, we could do not better than to take the words of Paul in Galatians, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." Amen.

The first
in a series
by Albert C. Lehman

Reflections on the office of

The District Preside

Most gracious Father, we humbly beseech Thee for thy holy catholic Church. Fill it with all truth, in all peace. Where it is corrupt, purify it; where it is in error, direct it; where anything is amiss, reform it; where it is right, strengthen and confirm it; where it is in want, provide for it; where it is divided and rent asunder, heal the breaches thereof, O Thou Holy One of Israel; through Jesus Christ our Lord. Amen.

THESE LINES SEEK TO direct the prayerful concern of our people to the Office of the District President as it will manifest itself in the life of those merging bodies soon to be known as The American Lutheran Church. The writer has not been commissioned for this task. He is foolhardy enough to speak on the matter only because no one else is speaking; and because he feels that members of the merging bodies will be doing violence to a great and important responsibility if they neglect giving serious and proper concern to a holy task which the merger's timetable will be thrusting upon them in the very near future.

To be sure, there are those who will point out that we now have a constitution which spells out the district president's responsibilities, and that if both peo the new presidents "follow the book," all will g It does not require too much study of the varic cles of the Constitution and Bylaws to realize, h that the Church will continue to be in the pr spelling out the responsibilities of this office f time to come by the importance it attaches to of these duties over against others. This will by the men we elect to this office, on the on and by the way we insist on making use of it other.

As I have tried to think through some of the why so little has been said by way of prepar teaching our people concerning the responsibili will soon be taking upon themselves, it has to me that some attempted answers to this "p non of silence" might serve as an outline for as a take-off point for others, as we attempt on the issue at hand.

Pastor Lehman, the author of this article, is a former ELC pastor who is now serving Bethany Lutheran Church, a UELC congregation in Spencer, Iowa.

, there is the history and tradition of the office
trict president in American Lutheranism both
out of the merging bodies. Certainly, a part of
ason for the present silence comes from the fact
e just haven't known quite what to do with the
As our congregations have grown in size and
r in a dynamically changing world society, they
een forced to join hands as they have sought to
eir faith in action. They have seemingly accepted
ers of "this business" quite readily. In fact, in
instances the district president has been accepted
asofar as he has been an errand boy of the synod
s business" aspect of the Church's life. When it
to having an overseer in the specific pastoral
however, the Church has been less than ready
up to the needs of the hour. The reasons have
nany and varied.

Fear of Clerical Hierarchy

imes of economic hardship, the expense of the
as sometimes been questioned. The fact that nei-
small body like the United Evangelical Lutheran
n on the one hand, nor the large Lutheran Church
ouri Synod on the other, has seen fit to call men
ll-time office to this day, may indicate that there
ore basic reason than that of economics. A little
seems to indicate that most of the reasons given
Church's unwillingness to accept the office are
smoke screens for the great and overpowering
a clerical heirarchy.
verwhelming has this sentiment been that even
l biblical word like "bishop" has been replaced
completely secular term "president." It has re-
been announced that the merging Churches, soon
known as The Lutheran Evangelical Church,
tempt to exchange this name for that of "dean."
name does have a bit more of an ecclesiastical
in some circles of Protestantism. For most of us,
er, this appears only to shift the name from the
l to the academic realm of our vocabularies.
than describing the office more adequately, it
underlines the fact that, in the mind of Ameri-
utheranism, the word "bishop," and such words
be substituted, somehow equates both the man
is office with Roman tendencies. In fact, this
of thinking seems to have become prevalent
n to make it hard to find a voice which dares
that an equal danger faces the church when-
emocratic procedures and the sovereignty of the
gation are equated with the work of the Holy
as He manifests Himself in the Communion
nts.

Before we begin to point accusing fingers at those who are responsible for the present "phenomenon of silence," we need to remember, then, that we have lived and are still living in an American Lutheranism to which it is exceedingly difficult to speak clearly and to the point concerning the needs of the Church in this area of her life.

A Legitimate Concern

A second factor that may lend itself to the present silence is closely related to the first. In conversations with those in various areas of the Church's life, one finds considerable awareness that the district office can bode good or ill for the new Church. It has been equally evident, however, that no one feels that he is in a position to speak to the issue at this time. After all, they say, a merger is going on. What man, with any sanity and enthusiasm for these great historic moments in the life of American Lutheranism, wants to say anything that might make it less easy for the coming marriage to work smoothly in every area of its new life? This is a legitimate concern, at least up to a point. Then too, much as we might wish it, how can we expect that men who may well be candidates for various offices in the new Church will begin now to fulfill the teaching aspects of their present ministries concerning the office of the district president without running head-on into the accusation of doing so because of political interests and leanings?

The Profoundness of Silence

As one reflects on the strong emphasis given to a democratic congregational form of government in American Lutheranism, one might expect that it would be the voice of the laymen which would break the silence. Investigation reveals, however, that few have taken time to study this matter carefully enough to be able to speak intelligently about it. If what has been said up to this point is even slightly relevant to the facts, then it is not difficult to understand how the unresolved problems of the past, mixed with the frustrations that arise out of the immediate present, make it exceedingly difficult for the lay person, also, to do anything except add to the profoundness of the silence.

Some laymen can see one glimmering ray of the sun in an otherwise cloudy sky. If they are elected as delegates to the convention from their congregations, they will, as one layman put it, "get in on the interesting spectacle of who comes out on top in a popularity contest, which I suspect will be centered around the present district presidents of the merging bodies."

"J.D." - - A Concern of the Church

By Carl F. F

Juvenile delinquency is very much in the news. It's a popular topic for conversation. Too often, though, people fail to realize how complex and difficult a problem it is. They explain its causes and propose solutions in terms too simple and views too narrow.

There's no doubt that "J. D." is serious. Not only New York, Philadelphia, Washington, and Los Angeles know its impact. Nearly all large cities, many small cities, and even towns and rural areas are feeling the inroads of juvenile delinquency. Nor is it alone a slum and inner city problem. Juvenile delinquency is a problem also of upper and middle class sections of our cities.

Statistics tell us that it's a growing problem. An F.B.I. report states that "arrests of persons aged *18 and over* have increased *about one per cent* each year for the past five years, while arrests of persons *under-18* have increased *about ten per cent* each year." (Italics mine.) The report adds that "percentagewise, this increase in the arrests of youths was greater than the increase in the number of young people in the population."

The F.B.I. report further points out that "although youths under 18 represented only 12.1 per cent of all persons arrested, they were the subjects of

64.1 per cent of the arrests for auto theft,

49.9 per cent of those for burglary,

48.5 per cent of those for larceny,

30.9 per cent of those for receiving or possessing stolen property, and

22.8 per cent of those for robbery."

In contrast, youths under 18 accounted for one per cent or less of the arrests for driving while intoxicated, drunkenness, gambling, and prostitution and commercialized vice.

The facts warrant urgent attention and corrective action. Action, in order to be effective, needs to be based on sound and correct understanding of the problem. Often the home is made the target of first criticism and attack. The ALC's Northwestern District Social Action Committee pointed out to the district in 1958 that "nothing is as important as this under-the-roof-culture, in creating the climate for conventional as well as unconventional behavior."

Continuing its analysis the Committee pointe the following factors which it regarded as extr important in the area of home relationships:

(a) the broken home, with one or both the p missing;

(b) the home with no code of morals, or an i sistent code of morals;

(c) the home where delinquency is not only mitted, but actually fostered;

(d) the home where there is either too littl cipline or too much rigid discipline;

(e) the home where children are permitted too freedom, with little or no supervision.

The Northwestern District Committee, unde chairmanship of Dr. E. C. Knorr, professor of s gy at Pacific Lutheran College, outlined such "p contributions of the proper kind of parent-chil tionships" as the following:

(a) parents realize that they are, and ever m involved in all of their children's problem difficulties;

(b) everything the child "breathes in" with home environment he will "breathe out" a

(c) parents must guide their children firml with consideration, in love and understand

(d) parents lead them in the development an tice of religious faith, and that the tone home relationships be ever this.

Important as is the home, it is not the sole for nor only barrier against juvenile delinquency are outside factors, social, cultural, and econom also play a part. How large or influential a pa play, however, no one knows. Perhaps "J. D." out of the inter-action of unsolved problems, s into its maw children with problems too big f to handle.

Virginia P. Hall, writing on juvenile delinqu the August 20, 1959, issue of *The Reporter,* nam erty, overcrowding and bad housing, bad n hoods, broken homes, and psychiatric disturb factors often held to account for delinquency she agrees that there is some value in each the comes to the conclusion that "it seems pret

no one of them provides all the answers." She instead at attitudes and values which are widely as possible explanations for the continuing in- in juvenile crime, quoting extensively the views o competent specialists.

urch people will be interested in some of these 'ations. They seem to come closer to the views of ial and corporate responsibility which many Lu- is would hold, than do the views which seem to the impersonal working of irresistable social, mic, and psychiatric forces.

God's Eternal Commandments

ch society must expect the crimes that are tolerat- sometimes even encouraged by popular attitudes. 'erhaps . . . our delinquency rates are increasing e our society simply does not sufficiently abhor isapprove of the many acts of violence, brutality, and destruction in which its youth indulges."

ny of the young offenders have simply never ac- l a sense of the wrongness of cruelty and bru- and that what has pushed them into crime has been not an uncontrollable impulse but an un- lled one."

e attempt to provide humane treatment and atric therapy for delinquents has sometimes had nfortunate side effect of leading them to take offenses lightly."

r society has allowed itself to be dominated by ldren. . . . While the demands on the parent and r—to be fair, consistent, patient, and tolerant— een increasing, the demands on the child have d to such a degree that he grows up without ate conscience, self-control, or will power. He is vely self-centered and takes quite reasonable re- or reprimand as an affront."

tead of humoring the child who is preoccupied his own emotions and problems . . . it is the job ents, teachers, and psychiatric workers to modify than increase the child's self-centeredness . . . rcome and control his tendencies to misbehave."

ere has developed in our society the idea that duct is always abnormal, and what the law calls is to be explained largely in terms of causes l the control of the criminal. The philosophy of sibility has been replaced by the philosophy of . . . . Responsibility should be the universal norm, cuse the challenged exception."

. though psychiatric disturbance, emotional diffi- r economic deprivation may often contribute and mes be decisive in causing delinquency, poor training is a major factor."

king at TV, comics, movies, at social workers ychiatrists, and at teachers, all of whom say that moral training is not in their realm, and at churches which reach but a small fraction of the delinquents, as well as at confused parents who scarcely know what values they hold, Mrs. Held states, "In sum: almost no one seems willing and able to instill, simply and directly, a basic understanding of the difference between right and wrong."

No doubt in stressing individual responsibility, wrong prevailing attitudes, and understanding of the difference between right and wrong, we, too, are over-simplifying the problems and correction of juvenile delinquency. If so, we believe that we err in the direction of recognizing the truth behind God's eternal commandments stressing respect for parents and authority, the sacredness of life, the protection of personal property, and the integrity of good name and reputation.

We recognize the inroads of sin and human wilfulness and waywardness as factors far more critical than a bad environment, unwholesome as a bad environment may be. Curfews, whipping posts, punishment of parents, more police, tougher courts, dealing with the crime rather than with the age of the criminal, and other "simple" solutions attack the symptoms rather than the cause. Even slum clearance and improved housing, welfare legislation to reduce poverty, efforts to re-direct "gangs" to good purposes, and the wide variety of social, psychiatric, and therapeutic services—useful as these are—are not the sole solutions. A complex problem calls for a multi-front attack.

A Balanced Understanding

Certainly the time has long since come that our churches and church members must come earnestly to grips with the questions and issues which juvenile delinquency poses. First must come a balanced understanding of the problem. Then must come a readiness to see not the offense but the offender, dealing with him in the right combination of love and justice, mercy and sternness. Along with these must come support of reasonable, constructive approaches for dealing with juvenile delinquency, while working to prevent ill-conceived and harmful approaches.

The Church can be Jesus' house of hospitality for the rejected, the despised, the alienated, the estranged, the place where His forgiveness and His acceptance of the contrite sinner are experienced. The Church, and her members in their many circles of influence, can help to remake the offender into a likeness more pleasing to the Master, more at peace with and much more useful to the neighbors.

How many of our members are working toward realizing such a vision of the Church's part in tackling the problem of juvenile delinquency?

Try Measuring A Witness

By Raymond M. O

We Witness for Christ" was the banner under which the 1959 Budget of the ELC moved through the General Convention of 1958 and out into the congregations for their consideration and support. It has carried that banner these past months as the responses were being made, the dollars counted, the needs weighed. It is not easy to measure a Christian witness or give value to it, but at the close of a fiscal year it is worth trying.

It is possible to measure dollar results, as related to Christian witness. The report on this page gives the summary of income for the 1959 Budget. The Church received 95.2% of the total approved amount; $328,617.09 did not find its way to join the $6,527,160.91 which arrived. In that amount which did not arrive rests the work which was set forth so splendidly but which must now wait. We have known all year that congregational objectives totaled about 300,000 less than the total Budget. Many people tried to do something about bridging this gap by their generous support, seeking to go beyond congregational objectives, but the differential was never bridged.

There is reason for thankfulness in the record of 1959. We must not overlook this. How can a Church be less than thankful when it knows the generous stewardship of many of its people who give in such measure that they make great Christian work possible? How can it be less than thankful as it recognizes its pastors who have given themselves to this task among so many others? How can it be less than t ful for those whose prayers have sustained the all year long, not least in the closing weeks o year?

Measured in dollars the Church did some t worth noting. The final total brought $426,000 than last year. This is a 7% gain in giving, in th sponse of people to their Lord and His cause. than this, we reached beyond the milestone of million. Last year we moved beyond $6 million. year, most certainly, we will and must move be $7 million.

In measuring a witness there is the haunting tion, however, about the virility of our Christian ness when our average per confirmed member g is $8.88 for the entire year of 1959. Of course it is that great numbers of people gave more than per year! Where would we be without these spirits? Of course it is true that there are congreg which far exceed such an average (and regret failure to do far more). Where would this C be in its Christian witness in this land without congregations? Try measuring this witness i shadow of all God has given to us that we may be His business. Then we will be ready to undertak new tasks of another year.

1959 BUDGET INGATHERING—FEBRUARY 8, 1960

District	1959 Objective	Raised	Status	% Raised	% R i
Eastern	$1,517,465.00	$1,486.972.33	$30,492.67	98.0	
Northern Minnesota	690,747.00	687,521.80	3,225.20	99.5	
Southern Minnesota	1,351,982.00	1,356,901.93	4,919.93 cr.	100.4	
South Central	606,624.00	608,351.98	1,727.98 cr.	100.3	
South Dakota	613,361.00	616,019.87	2,658.87 cr.	100.4	
North Dakota	671,703.00	671,703.00	.....	100.0	
Rocky Mountain	286,229.00	280,165.88	6,063.12	97.9	
Pacific	352,648.00	348,194.46	4,453.54	98.7	
California	313,014.00	312,222.22	791.78	99.7	
Canada	127,982.00	132,434.34	4,452.34 cr.	103.5	
No District	.....	26,373.10	26,373.10 cr.	...	
Lutheran Students	.....	300.00	300.00 cr.	...	
	$6,531,755.00	$6,527,160.91	$4,594.09	99.9%	
1959 Budget	$6,855,778.00	$6,527,160.91	$328,617.09	95.2%	

BOOKS *in Review...*

espun Wisdom

A Table in the Wilderness. L. J. Dickinson, Eerdmans, 244 pages, $3.50.

J. Dickinson grew up listening to Michigan history as told by pioneers old Michigan Territory of the 1800's. memories have been recorded in this, t novel.

story opens in the year 1818 when Lemm and his wife, Lucina, leave it to carve for themselves a future raw Territory of Michigan. When dies, Lucina is left to raise her chil- nd provide a table in the Michigan ess. She lavishly spends her love on ldren until a dramatic turn teaches t real love rises above the bounds of

truly satisfying to read this well-writ- y with its depth of homespun wisdom, tive intelligence. It also becomes for ler another reminder of the tremen- ritage he has received from the pious less pioneer.

Mrs. A. L. Abrahamson
Canton, S. Dak.

inthians Thirteen

The Greatest of These Is Love. A. A. Van Ruler, Wm. B. Eerdmans ub. Co., paperback hard cover, 111 ages, $2.00.

e title might suggest, this is a book with the thirteenth chapter of First ans. There is an introduction fol- y twenty-five chapters, each of which a verse, or a part of a verse, of ncomium of love. Just after each title, the passage discussed is given uthorized Version, except where Dr. r's (Dutch) translation differs from James.

s book there is much that is stimu- nd well-expressed. Love is traced rce, God, who made His love actual y in Jesus Christ. Love is said to ny problems it cannot solve. Love goodness the vacuum created by Keeping permanent accounts of uffered—this is not love's way. "The m of taking pleasure in evil is to r condemnation of it."

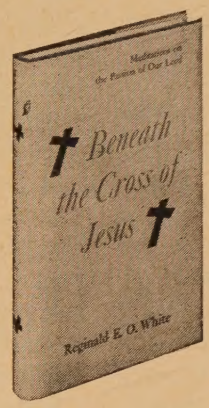
ough the book is worthy of some lation, it should be added that its on does not seem to be deeply biblical theology in general nor in Pauline theology in particular. For one who has tasted studies which are solidly and squarely based on lexical research, the book seems somewhat lacking in convincing authority.

Lowell J. Satre
St. Paul, Minn.

Lenten Reading

Beneath the Cross of Jesus. Reginald E. O. White, Eerdmans, 159 pages, $3.00.

Thirty-six messages divided into six groups deal with various facets of the Cross, such as, obedience, sacrifice, pain, suffering, atonement, love and service. One group of messages is classified under the theme, "Paradoxes that Provoke Reflection." Under this



heading are found such subjects as: "The Attraction That Repels," "The Peril of Security," and "The Hurt That Heals." Another division is called, "Achievements That Belie Defeat." The last section, "Considerations that Enrich Devotion," has six devotional readings on the Lord's Supper.

Olin C. Fjelstad
Owatonna, Minn.

How God Heals

God's Healing Power. Edgar L. Sanford; Prentice-Hall, 224 pages, $4.95.

A warm and friendly man with a real, practical love for people shines through these pages. When he says in his preface that "This book is the product of my total ministry," he means it, because he shares with the reader a lifetime of experiences. These experiences are culled from many years of deeply personal work with sick people who are spiritually troubled and with spiritually troubled people who are sick. His work as pastor and teacher, carried on both in China and America, has given him a depth of insight that is obvious as he unfolds the methods by which one after the other of his "patients" were helped to health.

His methods stand out as almost too orderly in certain chapters, such as in Chapter 15 on "Keeping Close to God," so it is well that in his preface he warns that "Procedures do not heal. God heals." However, one cannot blame a preacher for trying to be methodical about a subject as intricate and confusing as the unravelling of a soul's troubles. In general, lay readers especially should find his well-outlined steps for "do-it-yourself" in spiritual healing a very helpful feature of the book.

As a medical man I cannot help but be a bit skeptical about some of the "cures" he recites. For the most part he adheres to sound medical and spiritual principles in describing how effective God's healing power, properly applied, can be in restoring or promoting health. But in such cases as the woman who prayed a mole away (p. 52) or the paralyzed man in China healed by the prayers of the elders (p. 48) or the mother who persisted so long in her prayers for the healing of her Mongol child (p. 111)—in such cases one could wish for a more accurate medical knowledge of the pathology and healing processes involved. Sometimes healing is more natural than supernatural, even if it looks otherwise.

This does not detract, however, from the tremendous over-all impact of the book, which is to inspire one with a faith in the goodness of God and the healing love of God. Much of this quality in the book derives from the direct, person-to-person effect of seeing into the souls of others through Rev. Sanford's sympathetic eyes. One of the shining examples of faith is described by a mother whose handicapped baby was helped by prayer. The mother says of her faith: "I got it as a child and it has never left me. I got it driving cows home from pasture. I would look at the nearby mountain, and the brook at the edge of the lane, and the wild flowers that grew along the way. And I would think how God made them and me and the cows, and my dog, and the birds, and I would believe in God with a growing faith!" (p. 56).

Kristofer Hagen
Bihar, India

Seen Through The Eyes of a Child

FROM A COUNTRY PARSONAGE

BY ANNE JORDHEIM

When Pappa dies, I am going to inherit his tool-box," my son Timmy announced proudly the other day. He had just spent some time hammering nails into a piece of wood and connecting them with wire—just as Pappa did when he made a boat for him to sail in the bathtub.

My startled expression seemed to make Timmy realize that his statement needed a little modifying. So he added thoughtfully—"Well, let's hope he won't die for a while yet!" Thus the subject was dismissed, at least for a few hours.

With the natural curiosity of a four-year-old, this fascinating subject of death and heaven occupied his little mind for months to come. Obviously he had to ask questions in order to learn more about this. And did he ever ask them! In Timmy's opinion Mother can be a fairly good source of information; but this time she nearly let him down. Why, she surely didn't know very much about heaven—and at her age!

"Oh, Mother, but you have been so high up in airplanes. Didn't you even get a glimpse of heaven or see some angels flying around? Oh, why didn't you?"

"Oh, Mother, tell me, what do people eat in heaven?"

"When we die, can we take old Fordie (our car) with us to heaven, or do people just fly around there?"

"Oh, Mother, do you suppose there is ragweed in heaven, too? God and Jesus wouldn't let you go on sniffling and sneezing up there, would they?"

"I wonder whether God sells Bibles up in heaven. Maybe then I could get one like Kristin uses in Sunday school. Do you think they'll be expensive?"

We adults sometimes do not realize that children take many of the complicated phases of life in a natural, matter-of-fact way. For example death holds no terror for Timmy. It is first a nice, long sleep; and then one just goes to heaven, to God and Jesus. Timmy, too, wants to go to heaven, when he is very old, so he may see his little brother Jon Steffen again who died when Timmy was only a tiny baby. That is why Timmy was not too unhappy when his 92-year-old great-grandmother died, although no more wonderful packages with toys came from her for his birthday and for Christmas. He had decided that Jon Steffen was really lonesome in heaven, with God and Jesus being so busy. After all, they had to be everywhere on earth and in heaven as well! So great-grandmother can now look after Steffen and play with him. Even when Timmy's dog died, after some tears and a due funeral, he easily consoled. Finally Jon Steffen had a dogg play with!

When her little brother died, Kristin was near years old and quite sensible. He had been sic many years, and we had told her that some d would leave us to go to God and Jesus. After s consultation with our pediatrician, we decided ev take her along to the funeral. She should not h wonder what ever might have happened to her b We tried to explain to her as well as we cou mystery of death and resurrection, and evident has not created any problems for her. She knev in heaven her beloved little brother would not anymore.

Both children have shared in the care of hi grave and have taken pride in doing so.

As minister's children, both Kristin and Timm very close to the human life cycle. Births and are important occurances in a congregation; a thought it important that they should develop a Christian attitude towards sickness, accidents, and funerals.

Through the illness and death of their broth children, and especially Kristin, have lived thr sad experience which is now helping them to acc tragedy of death and realize the comfort and going home to God and Jesus. This topic is of cussed seriously by both, and of course Tim learned much by what Kristin had to tell and Just recently I overheard her as she told hin how after death one's soul flies up to God in to His beautiful garden she used to sing a Norway at the grave of her brother who is joying this beautiful garden: "Jeg vet en deilig . . ."

Colleen Rocheleau shows her mother a certificate from the "Sunday School at Home" office, certifying that she has completed the Confirmation course.

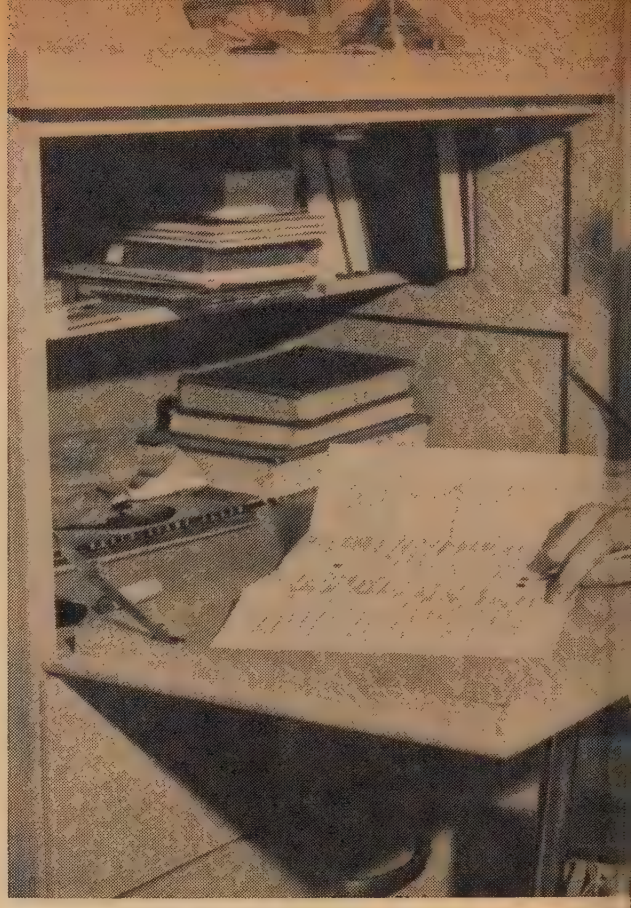
olleen Goes to Sunday School "at Home"

Colleen Rocheleau, a Minneapolis teenager, has for the past five and one-half years been an enthusiastic student of a unique plan for Sunday school training at home.

Colleen's mother, Mrs. Ernest Rocheleau, had found it difficult to bring her daughter, who is a victim of cerebral palsy, to their local church for Sunday school instruction. Hearing of "Sunday School at Home," a program for home training sponsored by The Evangelical Lutheran Church, Mrs. Rocheleau enrolled Colleen when she was in the fourth grade. Colleen has now completed her confirmation course through "Sunday School at Home," and was confirmed at her own church, Victory Lutheran, in the spring of 1959 by Pastor Loren Halvorson.

"Sunday School at Home," started in 1947, not only gives instruction by correspondence to handicapped children like Colleen, but it provides training for children, and sometimes whole families, who live too far away from a Sunday school to attend regularly.

Mrs. Ernest Rocheleau hands her daughter, Colleen, a letter containing lessons from the "Sunday School at Home" office in Great Falls, Montana.

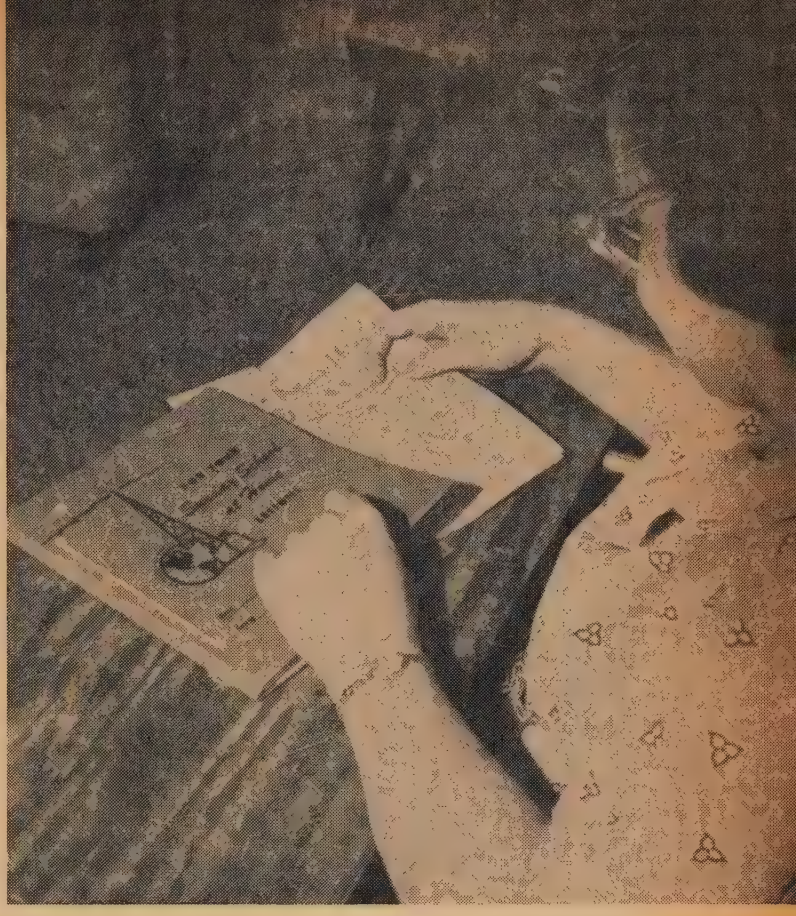


Colleen hard at work on her lessons. Th School series, Colleen uses her Bible as ments.

Colleen is now a student at Marshall High School, having completed her grade school work at the Michael Dowling School for Crippled Children in Minneapolis.

Colleen Roche who are grate cation of The struction they Home." Collee gram, "I woul

Augsburg Sunday
nplete her assign-



Colleen's lessons are corrected and returned to her regularly, along with a new lesson.

Miss Della Olson plans and corrects lessons from the Great Falls, Montana Office, working with Miss Marie Lien. From the Outlook, Saskatchewan office, Miss Edith Vinge and Miss Helga Svee send out and correct "Sunday School at Home" lessons also.

ver 1100 children
of Christian Edu-
Church for the in-
nday School at
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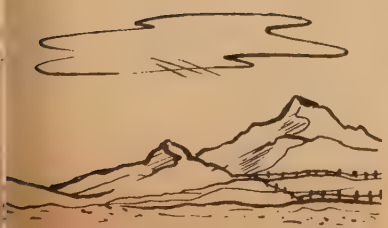
urses they offer!"



The Devil Was Sick

The Devil a Monk Would Be

With the reluctant alacrity of a lion jumping through a hoop, the major networks are attempting a reform. We are promised an hour of culture per week and commercials are being mopped up from within. There seems to be a faint glimmer of hope that radio and television will now reflect the fact that not all of our 170 million people are apes.

The motivation for this repentance is not hard to find. It is not any new insight gained by the networks. Far from it. If they could, they would continue their carnival ways, forcing on the burning eyeballs of American viewers the emptiness, raucousness, and venality of their trade. What is really at stake was recently indicated by John C. Doerfer of the F.C.C. in advocating "prompt and farsighted self-regulation." Mr. Doerfer said, "Congressmen and commissioners are in no mood to tolerate for long defiance or dilatory corrections of that which offends many families."

Policeman Around the Corner

Bravo for Mr. Doerfer! And bravo for all vigilant souls who will laugh to scorn the religio-cultural cant of the networks and their twaddle about being service institutions. They are not service institutions; they are money-making ventures in contrast to which the daily newspapers shine like a good deed in a naughty world. The networks will respond only to one stimulus: *fear*. Fear of public boycott, fear of government regulation, fear of the loss of revenue from advertisers who have no intention of nauseating their customers.

"Morality," says one of Somerset Maugham's characters, "is living with due regard for the policeman around the corner." The networks have discovered the policeman and are assuming the compulsive piety of the village sot confronted by his stern Wesleyan wife.

Chorus of Jeers

But while we thus surround the pillory, the stocks, and the ducking stool and have our laughs at the betrayers of the public trust, it might be well if, as Christians, we apply a little self-scrutiny. What, precisely, is the nature of *our* piety? What makes *us* tick, if we tick? Isn't it true that for most of us virtue is a matter of fear. We do what we do not be we love goodness but because we fear the consequ of vice. We are afraid of the policeman too, no blue-coat around the corner, but the hard-nosed man we see in the steely eyes of our neighbors.

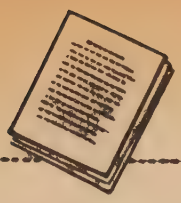
Strange Interlude

It is the testimony of personnel on trans-oceanic that many travelers leave their morals at the Once Aunt Madge and her viewing post behin lace curtain in Slender Bend have disappeared distance, it's "heels up" and the devil take the most. In the cozy anonymity of stateroom A- the Forward lounge, in a French provincial to a Swiss village, "England is far and honor a We become different people.

The Sunday school superintendent from the hatan, Maine, Community Church moves to L. California, and on subsequent Sunday mornings es himself on his Spanish Mission bed and lets th of sweet peas invigorate his soul. In Lompoc knows him. In Lompoc no one will say, "Where Where's Mary?" There is no spiritual constable to stir the conscience.

Most of us, alas, are outer-directed. We take from the sheriff. But there is, praise God, anoth sibility—to be ravished by the vision of holiness not in fear but in love of goodness. To have th tivity to virtue which makes sin a grievance Holy Ghost, not a singeing of my own hide. a sanctitude so realistic that solitariness is no vitation to boredom or vice but an opportu communion. This is the possibility of grace there be who find it.

Correspondence



ans on Okinawa

eading a recent issue of the AN HERALD I was deeply im- with Chaplain Oliver K. article "Servicemen Can Be n." I heartily endorse his an-

church needs to become more re aware of the fact that more consideration and action needs ken in preparing our men for itary, and following them into vice. I believe that our new should take steps in carrying aplain Olson's suggestions. As Pastor of our Service Center Okinawa, I am completely in ent with his suggestions.

he Rev.) HARRY L. ANDERSON vice Pastor, Okinawa

egation or Kingdom?

e only size congregation that o be doing significantly more work with its youth has a rship of from 500 to 1,000 souls. ason for this seems to be the individualized attention these receive from the adults, and ly from the pastor."

ays L. David Brown in LU- HERALD for January 26. What is based on experience in Youth But it is true not only of Youth

is true, what is the logical n response?

aps the super-size congregation te a concentration of members area some distance from its There may also be a goodly of unchurched in that same he logical conclusion is: *Start church.*

one. The old congregation gives sing (reluctant perhaps on the some members) and releases f its members to form the of a new church. The work d, and the wisdom of the move apparent.

ome members of the old con-gregation did not give their wholehearted blessing. Some of them, living in the immediate vicinity of the new church, say: "Leave the old church? How can I? That's where my folks belonged. That's where I was baptized, confirmed, married. That's home. I can't leave it!"

Some members of the old even bring pressure to bear on their fellow members in the area of the new. "We don't want you to go. We'll miss you. We need you!" The last statement is hardly true. The question of where those old members can make their best contribution toward the reign of Christ in the community and the world becomes secondary.

Worse than that. Some members of the old church go after new and unchurched people in the vicinity of the new, urge them to bypass the new church and become members of the old.

Where is the missionary spirit? Where is the zeal for the Kingdom?

My congregation FIRST! The KINGDOM? That's secondary.

If you call that attitude and spirit by its correct name, what is it but PURE IDOLATRY?

OBSERVER

On Pastor's Salaries

► Your editorial reflections, LUTHERAN HERALD, Jan. 5, on the relative importance of congregational and synodical organizations are timely and should be taken to heart by our church authorities high and low.

For some rural congregations there is danger implied in the effort to achieve ever greater organizational perfection for the larger body. I concede that rural congregations will have to adapt themselves to rapidly changing economic conditions. Some of those congregations occupy what may be called a marginal position. It is by no means a foregone conclusion that such marginal congregations will have to give up their independent existence, if they are to weather changes in the economic climate. I have had to listen to one enthusiastic streamliner who displayed a startling inability to appraise the economic factors that, in his naive, uninformed thinking, forthwith precluded an independent existence for a certain rural congregation. Is it heresy, perhaps, to suggest that for such marginal congregations the greater threat lies in insistent demands for greater financial support of the expanding activities of the larger organization?

Here is another item invested with economic interest. A D.P. is authority for the statement that the average pastoral salary in one of the largest districts of our Church is $6,600 a year. No one conversant with economic trends will argue that the average is too high. For the congregations there should be satisfaction in the fact that an average of $6,600 a year compares very favorably with averages paid in other professions.

According to an article, May, 1958 issue, *Atlantic Monthly,* on income distribution among the higher professions, only doctors, lawyers, dentists and certain categories of engineers receive higher average salaries than our clergy. Beginners' salaries for our clergy are very much higher than the same salaries in almost all other professions. Galbraith, in *The Affluent Society,* quotes tables on average family incomes that fully warrant the inference that many of our pastors are included in the twenty per cent of the families receiving the highest family incomes. Barring a few exceptions, all our other pastors would be included in the twenty per cent family group receiving the second highest family incomes.

That is fine. The growing practice of splintering a pastor's income into salary, income in kind (rent), pensions, utilities and other items appears to me to be somewhat less than realistic and objective. Unless the various splinters are translated into dollars and cents, misunderstanding can easily arise. Let once the notion, warranted or not, get abroad that pastors are achieving somewhat of a privileged position in the scheme of things economic, and it will be just too bad for the Church.

GUY SCHUTTE
Arkdale, Wis.

Toward the Second Sunday in Lent

The Healing St

The Lesson: Isaiah 42:1-7 • The Gospel: Luke 7:36-50

Monday, March 7

THE CRYPTIC NOTE

II Kings 5:1

Namaan, commander of the army of the king of Syria, was a great man . . . but he was a leper.

Here was a man whom, we might say, had every reason to consider himself both successful and happy. He held a high and responsible position, he had distinguished himself in warfare, he was a mighty man of valor, and was a personal friend of the king. All this was quite impressive except that it was spoiled by this cryptic note: "But he was a leper." Here was the factor that robbed Namaan of total happiness; the spectre that remained unchanged. His leprosy can here stand for the presence of sin in every person's life, a condition that needs care.

I need not look for the cryptic note in my life, O God, for it is ever before me. But I need to acknowledge it; I need to admit that despite my so-called greatness I am a leper. I am a sinner in need of Your grace. In Jesus' Name. Amen.

✚

Tuesday, March 8

THERE IS A CURE

II Kings 5:3

"Would that my lord were with the prophet who is in Samaria! He would cure him of his leprosy."

So spoke the little maid who served in Namaan's household. And in this she served the Lord, as well. For she became the witness for Him who alone can bring healing for sin-sickness. She seemed positively sure that Elisha, God's prophet, would bring the help Namaan sought. Her attitude reflected love and true concern for another, even though she had been carried captive away from her own land and family. Ordinarily there would have been resentment and even hatred. This little maid served well; in love she spoke of the power of God to heal.

Many there are who are far away from the place of healing. We pray, dear God, that all people shall go to "Samaria," to the place of healing, that they may be made clean of the leprosy of sin. Give us the love that speaks of the power of God to heal. Amen.

✚

Wednesday, March 9

WHAT STATUS?

II Kings 5:9-10

So Namaan came with his hors chariots, and halted at the door of house. And Elisha sent a messen him.

That was an impressive arrival door of Elisha's house! Horse chariots and a whole retinue of Why not? This was no less th great Namaan. But Elisha was n pressed. He didn't bother to com Instead, he sent a messenger Namaan to go and wash in the J Namaan became angry. "Surely, I t he would come out to *me!*" But had a lesson in mind. God isn pressed by anybody either. The on portant issue here was the fact th leprosy needed curing.

Heavenly Father, how well I that it is not my station, my that counts with You. I am empty ed, bankrupt in Your sight. I am ner in need of Your forgiveness. have sinned and fallen short of glory. This I confess in Jesus' N

✚

Thursday, March 10

THE RIGHT WORD

II Kings 5:13

But his servants came near and said to him, "My father, if the prophet had commanded you to do some great thing, would you not have done it?"

Often the common sense of others serves to save the situation. This was true in the case of Namaan. Having been disappointed in the treatment he was given by Elisha, he was angry, and rode off in a rage. But the servants had the good sense and grace to approach him and help him to think straight. Namaan had reasoned that the cure would require quite a to-do a fussy ritual, a complicated program. They settled him, and encouraged him to be confident in the simple directions given him by the prophet's servant.

Teach us to say the right word at the right time, gracious Jesus. When it is time to say nothing, then help us to be patient. When it is time to speak help us to speak in truth and love that we may encourage others to come to You. Amen.

Friday, March 11

PATENT ON JORDAN

II Kings 5:14

So he went down and dipped himself seven times in the Jordan, according to the word of the man of God; and his flesh was restored like the flesh of a little child, and he was clean.

Namaan discovered that if he wanted to be cured he would have to dip himself in the Jordan. There was nothing else to do. Indeed it was offensive. There were better rivers back home! "Are not Abana and Pharpar, the rivers of Damascus, better than all the waters of Israel? Could I not wash in them and be clean?" No, Jordan was the place of cure. The way of salvation is offensive because it demands humility, belief and obedience. But it is the only way.

Lead me to confess my sin and plead for forgiveness, gracious Jesus. Then give me strong faith to believe on You. Then I shall know the joy of salvation, the power of Your healing. Let me dip myself in the Jordan of Your forgiving love that I may be clean. Amen.

Saturday, March 12

AFTER-STORY

II Kings 5:17

"I pray you, let there be given servant two mules' burden of ea henceforth your servant will n burnt offering . . . to any god Lord."

Namaan rejoiced at his heal came back to Elisha confessing God. "Behold, I know there is in all the earth but in Israel." He to heap presents upon Elisha for had done, but Elisha wisely refus "Salvation is a free gift of God." quest to take earth from Israel ho him is rich with suggestive ima wanted to keep his future days to the greatest thing that had e pened to him. He wanted to thankfulness.

Never would we take You for granted, O God. It is so accept with simple thanks Y love and care. Help us to s thankfulness by lives that are Your service, so that our grati be written clearly. Amen.

n India . . .

ırch Merger Advances

Church of India, Burma, Paki- Ceylon (Anglican) adopted a n in Calcutta, India giving approval" to the Plan of Union in North India and .

negotiations for more than , the plan provides for the or- nion of seven denominational t envisages the creation of two Churches, one in North India other in Pakistan. The Paki- body will consist of the parts ierging groups which lie across ndary between India and Paki-

e meeting of its General Coun- Anglican Church voted to union plan to its constituent for approval or disapproval. light of replies received from eses, the Church will make a ision at its next biennial coun- 962.

ng under the plan, besides the n body, are the United Church thern India, the Methodist in Southern Asia, the Metho- urch (British and Australian nces), the congregations associ- h Baptist missionary societies and Pakistan, the Church of thren and the Disciples of

ic Prelate Returns ish Blessing

n Catholic Bishop Russell J. ey of Providence returned l a Jewish blessing he had re- arlier for contributing $500 to cout fund drive.

ing at the annual dinner-re- f Our Lady of Peace Retreat at Cranston, R. I., the prelate that he had received the bless- n Aaron H. Roitman, chairman cout campaign, after the dona-

p McVinney observed that Mr. had seemed doubtful of how effective his blessing might be, and said: "But, now, in reciprocity, I give my blessing to our friends at table No. 9."

Seated at the table were nine Rhode Island members of B'nai B'rith, national Jewish service agency. The delegation was headed by Joseph M. Finkle, a member of the state Commission Against Discrimination.

Mr. Roitman had commented in noting the bishop's donation: "I don't know if a blessing from me will have the same effect as a blessing from you, but God bless you Bishop McVinney."

Australians Hold First Protestant Conference

Gov. Sir Dallas Brooks of Victoria opened the first National Conference of Australian Churches at a huge rally in Melbourne cricket grounds attended by many thousands, including more than 430 official delegates from 16 Protestant denominations to the ten-day meeting.

Later the conference broke into five commissions which convened at the University of Melbourne to discuss such subjects as the evangelistic responsibility of Australian Churches in a world setting and the ethical problems of economic technical aid in Asia.

Sponsored by the Australian Council of the World Council of Churches, the conference also was attended by Protestant religious leaders from overseas countries, as well as observers from three non-Protestant groups, including Roman Catholic. Churchmen described the meeting as the "most significant and important" in the history of Australian Christian churches.

At an informal session on Christian unity, Dr. Alan Watson, moderator of the Presbyterian Church of Australia and conference chairman, observed that "at no previous time has the climate been so favorable for discussions on church union."

"The presence of men from Asia where church unions have taken place over the past 30 years is obviously going to stimulate union discussions in Australia," he declared.

Guiding the informal union talks was Bishop J. Lesslie Newbigin of the Church of South India, chairman of the International Missionary Council.

—RNS Photo

PASTOR FOR WINTER OLYMPICS—The Rev. Mitchell Whiterabbit, an American Indian pastor of the Indian Mission at Black River Falls, Wis., has been named the assistant pastor of the new United Church of Squaw Valley, Calif. for all Protestant residents and visitors at the Eighth Olympic Winter Games this month. He is a skilled winter sports enthusiast.

Urge Compulsory Religious Instruction in India

An Indian committee recommended that moral and religious instruction be made compulsory in all schools and colleges in this country.

In a report to the Ministry of Education, the Committee of Religious and Moral Instruction, which studied the question for one year, declared that "the teaching of moral and spiritual values in educational institutions is desirable."

It said that "specific provision for doing so is feasible within certain limitations" in India's constitution.

Members of the three-man committee, all Hindus, said the instruction should include "a comparative and sympathetic study of the lives and

teachings of great religious leaders and, at later stages, their ethical systems and philosophies."

At the college and university level, the committee said, "a general study of different religions should be an essential part of the education course in degree classes."

It also declared that the study of "religion and scriptures" should be introduced in the second year of college. The committee asked that text books be prepared for the primary to the university stages which would embody the "basic ideas of all religions."

At present, general moral instruction is given in schools and colleges at which attendance is not compulsory and the subject is not part of the regular curriculum for examinations.

Schools and colleges run by Christian churches and missions hold Bible classes outside regular hours for Christian students on an optional basis. Non-Christian pupils may attend on written permission from parents.

U.S. Religion Called 'Free Enterprise'

Religion as practiced in the U. S. is "free enterprise at its best," Methodist Bishop John Wesley Lord of Boston declared at ceremonies marking the 175th anniversary of organized Methodism in this country.

"Let us thank God in America we have no state church," he said. When the state moves in on religion, he warned, the faithful often "move out," and the result is moral and religious degradation.

"A free society demands a free church, a church which the people have a right to reject or gloriously embrace," he said.

Bishop Lord observed Methodism was founded and grew in America because it was "God's answer to a general moral and spiritual decline among the people," which, he said, was the result of the Revolution and a "revolt against orthodoxy."

He said the development of Methodism from a handful of people on the Atlantic coast into the most numerous of all Protestant denominations (more than 9,670,000 members) was a religious movement "without precedent in all ecclesiastical history."

NLC Actions Emphasize Concern for World

Christian concern over problems that confront the nation and the world was emphasized in action taken by the National Lutheran Council at its 42nd annual meeting at Atlantic City, N. J. Feb. 2-5.

During its four-day session, the Council approved a study document which gave strong backing to American foreign aid but called for greater stress on non-military programs of economic and technical assistance to underdeveloped areas which "will in the long run make the greatest contribution to growth, well being and peace."

By resolution, the Council advocated appointment by the President of Congress of a National Commission on U. S. Immigration Policy to study revision of current laws. Also endorsed was a statement which pointed up the moral issues involved and suggested possible objectives of an improved immigration policy.

In another resolution, the NLC urged complete participation by the United States in the current World Refugee Year. The government was asked to utilize in full the $10 million authorized for this purpose and to enact legislation to admit additional refugees.

In other actions the Council:

Adopted a budget of $1,756,079 for regular work and certain special phases of its program in 1960 and a budget of $1,886,240 for 1961.

EMPIE RENAMED

Dr. Paul C. Empie was unanimously elected by a rising vote to his fourth four-year term as executive director of the National Lutheran Council at the cooperative agency's 42nd annual meeting at Atlantic City, N. J.

Following the action, taken in executive session, Dr. Norman A. Menter, president of the Council, expressed appreciation for the outstanding quality of leadership and dedication with which Dr. Empie has served the NLC for two decades.

Dr. Empie has been associated with the Council since 1940 and has been its executive director since 1948 when he was named to the position on the death of Dr. Ralph H. Long. The first executive of the NLC was the late Dr. Lauritz Larsen, who served 1918-23, followed by the late Dr. John A. Moorhead, 1923-1930, and Dr. Long, 1930-48.

—RN

NEW ROLE FOR SWEDISH WO
After several years of controver Swedish State Lutheran Church has announced it will ordain women m Shown above is theology student E Djurle, one of the first three who ordained.

Allocated funds for distributic the 1960 Lutheran World Act peal for $3,980,000, approved LWA goal of $4,179,000 an tentative approval of a 1962 goal of $4,287,000.

Approved an increase of $10 26 per cent in the 1962 budge Division of College and U Work, a major share of which used to expand the divisio services and its grants-in-aid to tions, local committees and agencies engaged in student v

Referred to its Division of a request from the Augustana an Church for a study on w means whereby a cooperativ ordinated Lutheran service to may be initiated and develope

Asked its Division of Ameri sions, at the request of the A Lutheran Church, to encourag al home mission committees t steps to eliminate "duplicat theran ministries which in eff en the total Lutheran witnes

Requested its executive di prepare proposals for a more pattern of achieving a greater consensus in the field of soc and public issues.

Re-elects Officers

Norman A. Menter of Berkley, was elected to his second one- m as president of the National n Council at its 42nd annual at Atlantic City, N. J. He is ce-president of the American n Church and president of its n district.

re-elected were: Dr. Raymond n of Minneapolis, Minn., stew- director of The Evangelical n Church, vice-president; Har- Vander of St. Paul, Minnesota, ney and layman of the Augus- theran Church, secretary; Fred erstedt of Richmond Hill, N. yman of the United Lutheran in America and a retired vice- t of the Chase Manhattan reasurer.

Prepares Fellowship for Merged Church

rs of three Lutheran bodies to form The American Luther- rch gave final approval to a n on church fellowship which recommended for adoption by denomination at its constitut- vention here, April 22-24.

resolution proposes that The leclare its willingness to enter cussions looking toward altar pit fellowship with any and all n Churches who confess their ce to the Holy Scriptures as rd of God in all matters of id life and subscribe to the ons of the Lutheran Church." of the statement was approved Joint Union Committee of the n, Evangelical and United ical Lutheran Churches.

paves the way for the prac- so-called "selective fellowship" iding that "wherever congre- of The American Lutheran are mutually agreed in con- and practice with congrega- other Lutheran churches, they uraged to practice fellowship worship and work."

resolution points out that the bodies have expressed them- favor of complete Lutheran America and have promised r "with any or all Lutheran Churches with the unification of all as an objective."

Altar and pulpit fellowship, wherein pastors exchange pulpits and church members partake of the Lord's Supper at services of other congregations, is considered a pre-requisite to any organic union.

The ALC's constituting convention also will be asked to apply for membership in the National Lutheran Council, Canadian Lutheran Council and World Council of Churches, with which all three uniting groups are now affiliated.

Wis. Synod Faction Plans New Organization

Some 70 delegates representing congregations which have defected from the Wisconsin Evangelical Lutheran Synod over its refusal to sever relations with the Lutheran Church—Missouri Synod concluded a three-day meeting at Mankato, Minn. to consider the formation of a new church organization.

A spokesman for the protesting group said that "definite progress" was made toward the creation of a new Lutheran conference and that another meeting was scheduled for August. At that time, he said, a rough constitution for the conference is expected to be considered by the delegates.

The Rev. M. J. Witt of Spokane, Wash., was elected chairman of an interim conference into which the former Wisconsin Synod congregations and factions are grouped. He succeeds the Rev. Edmund Reim of Mankato, a former leader of the denomination, who is credited with shaping the conservative views of Wisconsin pastors criticizing the denomination's policy toward the Missouri Synod which they charge with "unscriptural conduct."

Named secretary of the temporary conference was the Rev. Paul Nolting of Sleepy Eye, Minn., replacing the Rev. Gordon P. Radtke of Milwaukee, who was acting secretary.

Mr. Reim asked to be relieved as chairman because of pressure of other duties. He is dean of the recently-established Immanuel Lutheran College at Mankato, Minn. for the training of ministers and teachers by former pastors of the Wisconsin Synod.

An "infiltration of liberal thinking" in the Missouri body is blamed by Mr. Reim for the intersynodical dispute involving the two groups.

INTER-FAITH SNOW CHAPEL PLANNED—Shown above is the new Chapel of St. Bernard to be built soon at the summit of Snoqualmie Pass in Washington as a ski chapel which will serve thousands using the winter recreation facilities there. The project began as the idea of a 7th grade Sunday school class. Catholics, Lutherans and Episcopalians are sharing the cost of the construction and will hold services there. Dr. C. P. Rasmussen, ELC pastor, is a member of the group planning the chapel project.

Illinois Child Care Societies to Unite

At a special meeting of The Lutheran Home Finding Society of Illinois on February 8 members ratified a Plan of Consolidation with the Norwegian Lutheran Children's Home Society of Edison Park, Chicago. Members of the Children's Home had previously approved these plans on January 26. These two organizations will be joined into a children's agency to be known as the Illinois Lutheran Welfare Association.

The program of both of these agencies will continue. The Lutheran Home Finding Society provides foster and adoptive homes for children, counseling for children in their own homes and services to unmarried mothers. Norwegian Lutheran Children's Home has provided an institutional program for dependent and neglected children. Together the two agencies have given care to almost 500 Illinois children each year.

Expansion of services will be possible under the consolidated agency.

Choose Name for New Women's Magazine

The name "Scope" has been chosen for the projected unified magazine of three women's church auxiliaries whose merger into The American Lutheran Church Women is to be completed by Jan. 1, 1961.

Starting with a circulation of 150,000 next January, the 5x8½ inch monthly "Scope" will cover the range of The American Lutheran Church Women's activities—missionary, educational, charitable, devotional, said Miss Lily M. Gyldenvand of Minneapolis, editor-elect, after a meeting in Chicago with an interim board of The ALCW.

The merging denominations are the American Lutheran Church, The Evangelical Lutheran Church, and United Evangelical Lutheran Church, which will hold constituting conventions in April to form the new 2,250,000-member body, The American Lutheran Church.

From July through December, the ALCW board will issue identical magazines under their existing names—*Women's Missionary Outlook* (ALC) and *Women's Missionary Messenger* (ELC). The UELC does not currently publish a women's magazine. *The Messenger,* now published at Minneapolis, has 90,000 subscribers, while the *Outlook,* published at Columbus, O., has 54,000.

Policies of using photo-illustrated, non-fiction articles will be continued, Miss Gyldenvand said. "Scope" will be published in Minneapolis, which has been chosen as The ALC headquarters site.

Churches

Des Moines, Ia.—Lutheran Church of the Good Shepherd here celebrated its 10th anniversary in January. Speakers for the occasion were Dr. V. T. Jordahl, president of the South Central District, and former pastors, the Rev. Walter A. Olson and the Rev. Elder K. Bentley. Present membership of this congregation is 620. The pastor is the Rev. Frederick T. Hallanger.

San Mateo, Calif.—Hope Church, the Rev. Clyde Grimstvedt, pastor, dedicated its new educational unit in January. Dr. Gaylerd Falde, president of the California District officia dedicatory rites.

Hunter, N. Dak.—First C here dedicated its remodeled san and new chancel furniture re Dr. Loyal E. Tallakson, presid the North Dakota District, pr at the services and conducted the cation rites. The Rev. John R. stensen is pastor of the Hunter ner parish.

New Castle, Wyo.—Grace C here held groundbreaking cerer in January for its first unit stru The Rev. James Thvedt is pas this new Home Mission congre established in 1959.

Chicago, Ill.—Bethel Church Rev. Gerald L. Rygh, pastor, brated its 70th anniversary on ary 28. Speaker for the day w Rev. Joseph B. Shefveland, a pastor. Bethel Church has re completed a building improv program at the cost of $12,000.

Kyle, Sask., Can.—Bethel C Stewart Valley, Sask., and West Church, Leinan, Sask., the Rev liam H. Braaten, pastor, have r to form Bethel Prairie Church church buildings are still being

Everett, Washington—Swans Church, the Rev. R. D. Branc tor, changed its name on Jan to Good Shepherd Lutheran C

STUDYING AT COLLEGE FOR DEAF—Mr. Lawrence Bunde, Jr., shown here wife, is spending his interneship year from Luther Seminary, St. Paul, Minn., in way. He is shown in front of one of the buildings of Gallaudet College, W D.C., where he is enrolled with his wife in an "orientation to the deaf" co study is one segment of his year's interneship under the supervision of the Mission of the ELC.

ch-of-Month in
n Fernando Valley

herd of the Valley Lutheran
, Canoga Park, Calif., is the
-of-the-month for March. A sub-
Los Angeles, Canoga Park is
in the west end of the San
do Valley, one of the fastest
g areas in the nation. The new
will be one of the first in a
1200-acre development. A site
acres has been purchased and a
t has been let for building a
re. Work was begun here on
by the Rev. J. Elvern Rom-
, formerly of Garden Grove,

—People—

Alvin Rogness, president of Lu-
eminary, St. Paul, Minn., con-
two University Christian Mis-
Lectures in Canada recently, one
monton, Alta., and the other in
oon, Sask.

Rev. Victor Swain was honored
congregation with a This Is
Life program on the occasion of
n anniversary of his pastorate at
Redeemer Church, Minneapolis,
His parents from Wisconsin,
parishioners from South Da-
and friends from Illinois, were
t to the church for the occasion.
ngregation also presented Pastor
rs. Swain with a gift of a trip
way this summer.

Rev. Winston Grant, formerly
of the Mindoro-Lewis Valley
Mindoro, Wis., is now serving
tor of St. Paul's Church, Bag-
nn.

es of Address for ELC Pastors

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Oregon, 2-1-60
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h Inf., APO 112, New York, N. Y.,

d L. Conradson, 6102 Air Base Wing,
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waii, 2-1-60
is Egge, 5780 Tex St., La Mesa,
12-60

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L. A. Haatvedt, Michigan, N. Dak., 2-1-60
M. W. Halverson, 506 N. 4th St., Clear Lake, Iowa, 2-2-60
Robert L. Henriksen, 1121 S. St. Francis, Rapid City, S. Dak., 1-14-60
Curtis G. Johnson, 4080 Com. Sup. Gp., Pepperrell AFB, Newfoundland, 2-8-60
Lowell E. Knutson, 1509 24th St., Everett, Wash., 2-29-60
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Wallace L. Lundeen, 41 Wachusett St., Worcester 9, Mass., 2-1-60
Paul G. Mathre, Squadron Off. School, Maxwell AFB, Alabama, 2-8-60
Magnus Nodtvedt, 7723 S. 30th, Tacoma 66, Wash., 1-11-60
H. E. Okland, Badger, Iowa, 1-5-60
Philip Qualben, 9609 Westwood, Detroit 28, Mich., 11-1-59
N. C. Renslo, Lake Benton, Minn., 2-4-60
J. E. Rommereim, 22131 Sherman Way, Canoga Park, Calif., 2-4-60
Paul H. Running, c/o Comm. Gen., Marine Recruit Depot, Parris Island, S. C. 1-19-60
C. W. Solberg, 1621 Greenlea Dr., Clearwater, Fla., 1-25-60
Cyrus L. Solberg, Kenneth, Minn., 2-1-60
G. B. Stromberg, 328-2nd Ave. S., Kent, Wash., 1-31-60
Ernest G. Stolen, 307 E. Wyoming, Redwood Falls, Minn., 2-21-60
L. James Wylie, 2025 Parkside Drive, Apt. 1A, Des Plaines, Ill., 1-5-60

—Obituaries—

Mrs. Emma Schultz Rikansrud, widow of the Rev. O. T. Rikansrud, died Jan. 15 in San Diego, Calif. She had been ill for the last 25 years. After her marriage in 1910 she lived in Denver, Colo. Her husband died in 1931. She is survived by one son. Funeral services were held in San Diego with interment in Tomah, Wis.

Kathleen Miriam Ring, 4½-month-old daughter of the Rev. and Mrs.

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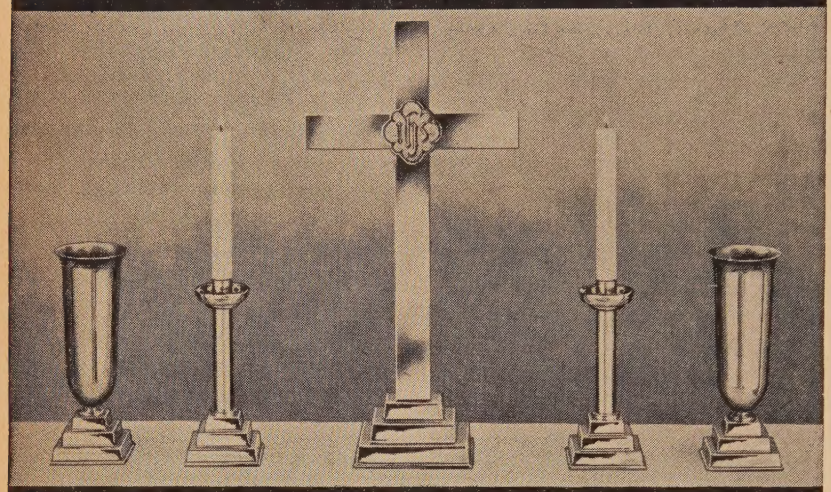

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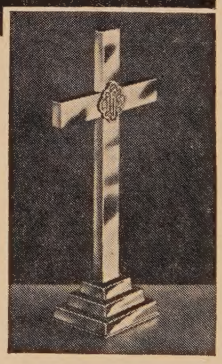

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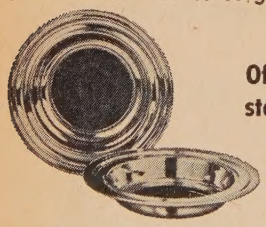

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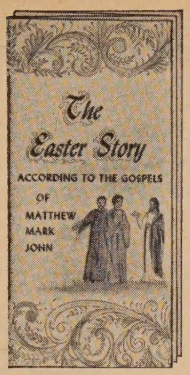

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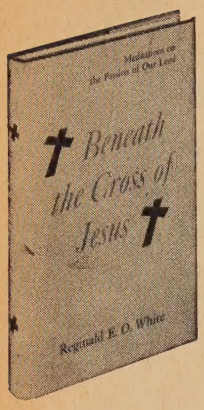

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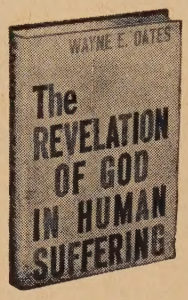

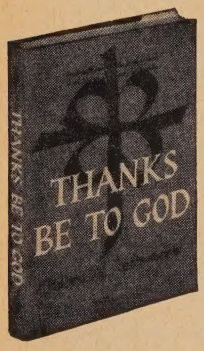

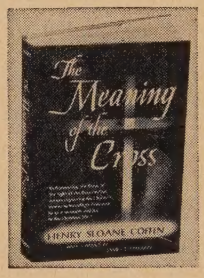

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